

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, TWELFTH MONTH 2, 1871.

NO. 15.

PUBLISHED WEEKLY.

Price Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

From The "British Friend."

Round about Swarthmore.

Not far from the sloping shores of Morecambe Bay, and within a mile of Ulverstone, there is a spot fraught with historical associations—steeped in memories of

"The Quaker of the olden time,
So good, so calm, so true."

Close to the road leading from Ulverstone to Birkkrigg and Uriswick, there is an old meeting-house, tree-shaded, ivy-covered; and from the notice on the white door of its courtyard, and a dwelling not far away, the visitor may rightly infer that this is the spot given by George Fox nearly two hundred years ago, and by him dedicated to its present use. As might be expected, the building—low, and with its slated side—is simple in character and unornamented, surrounded by green leaves, or the darker shade of firs; but surely marked by clustering memories of the just. There is a courtyard, with its mounting steps of stone, and shed, that tell of the times when, on saddle or pillion, or in their carts, the Friends rode hitherwards over marshy downs, through swamps, and over heaths that bore only heather and wild flowers.

Internally, there is, I suppose, little change since the day when this house was appropriated to its present use, with the "three acres of land, more or less"—"all the land and house" their owner had in England. The old desk to which the Bible was chained for reference is removed, but there still is "the great elbow-chair that Robert Widders sent," and there also are the posts of the "ebony bedstead," heirlooms given by the donor, so that wayfarers "may have a bed to lie on, and a chair to sit in." And in this quiet room, with whitewashed walls, and ceiling with protruding beams, and on the narrow olden seats, for generations Fox's successors have met, in "the winter cold and the wet, and the summer heat." There, too, remains the old chained "Byble," still shown, though more than 300 years old; in the quaint black letter of which the reader may discover the word now rendered "balm" (of Gilead) translated as "treacle," with other instances of olden and expressive wording. A visitors' book is kept on the premises, in which it was interesting to notice the names of men of many creeds and coun-

tries. There were, in a few pages, the signatures of Philadelphian descendants of the Fells; well-known names of visitors from Darlington, Sunderland, Stockton, Huddersfield, Ackworth, Gloucester, Ireland, &c.; there were the well-formed characters of "John Bright, Rochdale;" and there was an exhibition of bad taste on the part of two Episcopalian clergymen, who (in such a book) had prefixed to their names "Rev.," in strong contrast to another of their cloth, known as that of one "in labors more abundant," who had simply subscribed the name of "William Caine, of Manchester." . . . This is "the house and land called Petty's;" and though it is simple almost to rudeness, when compared with ornate churches or cathedral piles, yet the long bead-roll of visitors shows that it has more than a sectarian, local, or party interest.

Not many yards away is Swarthmoor (or Swarthmore) Hall, from the door-like window of which George Fox is stated to have preached; from whence Margaret Fell was imprisoned for years for refusing to swear—a place in which the happiest years of the two were spent. The old hall is dilapidated now; its embayed windows and "rough-cast" walls bear the marks of age; but the hole-pierced barn, the trees in the old-walled orchard, the study, and the oaken parlor, remain apparently in the state they were two hundred years ago; and discourse eloquently of Margaret Fox in her "red cloth mantle," and her husband in his "gray suit, with alchemy buttons"—tell of the days before the erection of the place we have just left, in the hedge-shaded lane—then a moorland field, now rose-bespangled and fragrant with honeysuckle. There seems to pass before the mind dim shapes of those who met "in this old hall"—grave men and reverent women, such as Fox and Burroughs, Fell, and even him whom Elia calls "that much injured, ridiculed man, James Naylor"—who were honored instruments by whom religion was purged of many errors, and placed in a newer and nobler light.

Classic ground is this! The names of the places and persons here around read like pages from the diaries of George Fox and his friends—the very stones bear witness to their labors and sufferings. Just below yonder Eddystone-like monument on Hoad Hill is Ulverstone Church, where, says Fox, "The people fell upon me in the steeple-house, . . . knocked me down, kicked me, and trampled upon me;" there, too, close by, is the common where the constables thrust him "among the rude multitude," who beat him till he was senseless. Close hereto, also, is Walney Island. "With staves, clubs, and fishing-poles," forty muscular Christians rushed upon him when he landed, with the intent to drive him into the sea. Lyndal, Dalton, Baycliffe, Cartmell, Aldenham, and others of the villages and places here around, were often visited by him, were often the scene of his labors, and were also

near to the residences of some of his fiercest persecutors—the Kirbys and Sawreys of the day. Just across the Bay, too, is "time-honored Lancaster," the scene of more than one of his imprisonments—the place where his quick-wittedness and common sense baffled judges and confused justices. All around speaks of these times, from the day when his address drove conviction to the heart of Margaret Fell to the time when she was laid in the unmarked grave near Sunbrick, on Birkkrigg's sloping side, where the waters of Morecambe sing an eternal requiem by the resting-place of this mother in Israel—a quiet ground covered by "a thick swathe of the greenest grass," standing beside which the words of the man of Uz come irresistibly to mind; for there, indeed, "the prisoners rest together; they hear not the voice of the oppressor;" for there "the wicked cease from troubling, and there the weary be at rest." In burial-grounds on lonely roads, in unmarked villages, and in vast towns, are laid the remains of these ancient heroes; and in the midst of the din of the great city, in Bunhill Fields, rests the body of their leader, mourned for then in such words as these of Ellwood, Milton's friend:—"Very tender, compassionate, and pitiful he was to all that were under any sort of affliction; full of brotherly love; full of fatherly care; . . . he lived and died the servant of the Lord." Yet, among the people his name and fame are dying out, and small now is his part in

"All the pomp that fills
The circuit of the summer hills."

But though the world, which owes much to him and his friends, seems willing to forget its indebtedness, there be some for whom "neither days nor length of time will wear out their" memory. And if the world knew the lesson taught round about Swarthmoor—read aright the history of Fox and Fell, Burrough and Howgill; knew how great is their indebtedness to these men; knew that to Penn and Mead in the bail-dock, they owe one of "the great charters of our liberties;" and that to their successors—an illustrious bead-roll—they owe much in "all that is decent and civil" in the region of education; knew that these, with countless deeds of philanthropy and mercy, were due to the principles propagated here two hundred years ago, a deeper interest would be felt by the common people in this lovely locality.

In addition to the interest which is attached to the central figures that people Swarthmoor Hall, there is the memory of many a martyr to the cause of religious liberty who in those early days were here honored guests. Here had been Francis Howgill, who, from Kendal, was sent to Appleby jail, and after years of confinement found freedom in death. Edward Burrough, who was seized while preaching, and died in the crowded courts of Newgate; Parker, Pearson, Whitehead, Barclay, and Penn, with many another—all sufferers alike

for one cause; all freely giving themselves up to spend and be spent in the cause they esteemed just and true. Theirs, indeed, was a hard battle to fight, for they were, as Charles Lamb says, "betwixt the fires of two persecutions, the outcast and off-scouring of church and presbytery."

Often the fierce rabble, parson-instigated, fell upon them; the church "militant" turned its malice upon their unresisting heads; a savage soldiery and brutal sea-ruffians invaded their meeting-places, and often maimed with their swords those therein; justices oppressed them, and even the majesty of law turned its terrors on the innocent. They were scoffed at, scorned, spitefully used, spit upon, buffeted by rude hands, beat, bruised, wounded, slain; tender women and hoary-headed men were remorselessly flogged, despoiled of their goods, their estates seized, themselves bitterly tortured, cruelly imprisoned by thousands in vile dungeons, where they languished and expired—their lives worn out by labor and suffering. The very bones of their dead were disinterred and vilely treated—all because they dared to worship in the manner conscience dictated.

Upon them, at a critical period, was thrown the burden of English Nonconformity. When fines and imprisonments were by the law adjudged the due of all frequenters and keepers of what were contemptuously called conventicles, other sects bowed their heads or fled before the storm, which burst in all its fury upon the Friends' devoted heads; and they met it with an unflinching endurance. If their ministers were hurried to prison, others arose; if their meeting-places were seized, and themselves excluded, they met in the courtyard, or even in the street; and if their meeting-houses were destroyed, they still met in the ruins. Nothing daunted them; nothing could bend their minds; and so the malice of their persecutors spent its fury; and their sufferings and perseverance purchased for Nonconformists in general the repeal of odious enactments, and the right for congregations to meet "under their own vine and fig-tree, none daring to make them afraid." Swarthmoor brings up this picture of heroic endurance in the times and turmoil in the troublous seventeenth century; and brings to memory the life of him who merits Longfellow's lines; for that life was—

"Made beautiful and sweet
By self-devotion and by self-restraint—
Whose pleasure was to run without complaint
On unknown errands of the Paraclete."

J. W. S.

For "The Friend."

Memoirs of Mildred Rateliff.

(Continued from page 101.)

"1819. 12th mo. 24th. At New Garden. 25th. At Spencers Meeting. To-day I left the meeting sorrowing, under an apprehension it was broken before the right time, not designedly, but for want of a deeper dwelling in that power which alone is able to direct all these solemn duties. O, the necessity for those who take the foremost seats in our meetings, to dwell in that which enables to judge righteous judgment, lest they neither enter into the kingdom of Heaven themselves, nor suffer others that would! May it not be said as was formerly by the servant, 'Lord, it is done as thou commanded, and yet there is room.' Yea, verily, there is room for more care, room to increase in prayer and fasting.

"26th. Was at West Grove; and the next day at Doe Run Meeting, the last such an one as will prove memorable to some who attended it. The Lord our only Helper was with us, and I thought that glory to his name from many hearts was to be felt. And surely, O my soul, thou wilt not be so ungrateful as to forget to give Him all the praise, for he is worthy.

"28th. At Fallowfield. 29th. At London-grove, where we had a large and good meeting. May all the praise from every heart be ascribed unto Him who was indeed our only Helper."

On the 30th and 31st, and 2d of First month, 1820, she attended meetings at Kennet Square, Marlboro', and Bradford; where she writes, "I think it is safe to say, Hitherto the Lord has helped us. Though the state of things in many places is indeed discouraging, yet there is a remnant that do know the Lord is good, and worthy of all dedication.

"3d. Rested at our very kind friend Nathan Sharpless'. To-day we got the sorrowful account that dear James Steer, the father of my kind and willing companion, had gone to another state of being. No doubt it may be said, his death is one of those which is precious in the eyes of the Lord; so that our loss is his eternal gain. May we be also ready, when in our turn we are called, is the humble intercession of my soul. My dear Mary bears it as well as could be expected, yea, and I hope she will more and more give him up with christian acquiescence that may increase her spiritual strength to follow him as he has followed Christ. I think she is one of the simple and meek of the earth. Lord be pleased to keep her so with my own soul forever.

"4th. At their meeting in or near Downingtown. 5th. At East Caln Monthly Meeting. 6th. At Uwchlan Monthly Meeting; and 7th, at West Caln, a small, and perhaps indulged meeting; and I fear for want of industry but a poor, starved one.

"8th. At another little indulged meeting called Cooper's. Here there seemed a little more life. But alas, the state of things, if I know anything about it, is truly discouraging.

"9th. At Sadsbury Meeting; pretty large, though it gathered irregularly, and was sometimes a good deal unsettled. I told them I thought some, from the way they came together, had let the watch run down, the watch of the mind; and some others when they came there must first serve themselves by talking together before they came in. Thus by putting the cart before the horse, they could not travail in that exercise which would afford them consolation, or increase their spiritual strength. On account of these things I often have to mourn. I long for the time when the countenance and conduct of the people will demonstrate the magnitude and solemnity of these opportunities for divine worship. But alas! how few manifest that concern which the dignified occasion calls for. Yet there are those that do, which is a comfort. We had however a pretty good meeting: praised be Thy name forever.

"11th. Had a good meeting at Little Britain.

"12th. At Drumore. Here after a few remarks in the forepart of the meeting, I believed it to be my place to be still. Dear Mary Brown, who met us here, was favored

in solemn supplication, and the meeting ended well.

"13th. Our dear sister, with several other Friends went on with us to a Friend's house, from which we attended a meeting appointed in the evening at Lancaster. Though we went to it in weakness and under discouragement, we were favored with best help, and I doubt not but a remnant were willing to gather up the fragments that nothing might be lost. We were glad of the opportunity; and had fresh cause to believe that when we are weak then are we strong through that arm of Divine power which can alone cause the mountains to skip like rams, and the little hills like lambs.

"14th. Our dear friends turned about for their homes, and we pursued our way, after we paid a visit to the Poorhouse at Lancaster."

From the 15th to the 23d they visited several meetings; at the latter date they had one at Lampeter, which is thus alluded to: "Here appears some more ground to hope there is a little remnant, wrestling Jacob-like, for the blessing. May the Lord Jehovah feed these with food convenient for them; and, if consistent with his righteous will, increase the number of such everywhere.

"25th. Had a meeting at West Chester; and not feeling clear of that neighborhood, more general notice was given that we would be at meeting at the same place next day.

"26th. It being their meeting in course many attended; and I think it safe to say, Truth opened the way for a close searching testimony amongst them. May the Lord be pleased to fasten it as a nail in a sure place.

"27th at Goshen; 28th at Willistown; and 29th at Newtown. At all these, deep exercise and hard labor were my portion, under a feeling sense of the situation of things. O, the low state of true religion in many places! The world, the flesh, and the devil, seem to have taken many captive. What must these feel without an alteration? O! who can comprehend the sad condition of these when called upon to give an account of their stewardship. I cannot doubt but some of this description have been seriously aroused at these last meetings. Some have afresh seen that they have been and are in the way that leads down to the chambers of death; and have been ready to conclude that for the time to come they will try to do better. May this resolution increase, by and through the might of Thy power, O righteous Father, until they come forth conquering and to conquer all their soul's enemies.

"30th. At Middletown; 31st at Providence Monthly Meeting; and 1st of Second month at Springfield. True religion much wanting; and the reason it is so seems clearly because the people's minds are more outward than inward, more carnal than spiritual. Lord, turn about these by thy own divine power, for none else can do it. Turn us, and we shall be turned; keep us, and we shall be kept from falling into the pit of woe.

"2d. At Chester. Many crowded in, as though they were hungering and thirsting after something good. I felt that of myself I had nothing for them; and there seemed to be something in me that was ready to say, Send the multitude away that they may buy themselves victuals, for we have nothing worth dividing amongst them. But He that remains to have compassion, was not disposed

to have it so: who did so bless the weight of exercise into which my mind was introduced, that it appeared in degree to resemble the time when the multitude were outwardly fed; and now by the same Divine power were inwardly administered unto. I trust it might be said they were all satisfied, and some were willing, amongst whom I freely numbered myself, to gather up the fragments that nothing should be lost.

"3d. At Darby. This I hope was also a good meeting. The foolish virgins, the hypocrites, the careless and unconcerned, were stirred up to more diligence. Next day rested, and visited some dear friends.

"5th. Went to the city of Philadelphia, and attended the Select Quarterly Meeting. The day following was at the North Meeting in the forenoon, and Arch Street in the afternoon.

"7th. Attended the general Quarterly Meeting at the same place. This last meeting contributed much to show that the Lord's people have at least become great in numbers. May they not for want of faithfulness, fall like Israel of old in the wilderness, short of their allotted inheritance, saith my soul."

(To be continued.)

Can Birds Reason?

BY T. W. BREWER.

The most common and best known [of the swallow-family] to us of New England is the so-called "barn-swallow." Of the general habit of this graceful and beautiful bird, our space will not permit us to give our readers any details further than relate to its entire change of habits caused by the settlement of the country. There is ample evidence that less than two hundred years ago this species, now so abundant, and found in every farmer's barn throughout this extended land, from the Atlantic to the Pacific, and from Florida to the settlements of the Hudson Bay Company, or the distant Yukon and Anderson Rivers, was comparatively rare and infrequent, and only found in localities where overhanging cliffs, huge piles of boulders, or cavernous rocks enabled it to build in places of shelter and comparative safety. Even now, among the caverns of the Pacific Coast Range, and in the wilder limestone countries, where various openings occur among the rocky cliffs, there the original unchanged swallow may still be found plastering his simple mud nest against the cavern's roof or under some projecting ledge. But everywhere else these birds have been taught and educated into a new life by contact with civilized man, and this has lasted so long that we have well nigh lost sight of the fact that our own Swallow's Cave at Nahant was once peopled by these fairy forms. Now, everywhere in warm and comfortable barns, under the shelter of hospitable roofs, these swallows build their curiously elaborated homes. And what an improvement they all are upon the structure of the wild untaught swallow! Not the least remarkable peculiarity is a projecting solid platform built out on the edge of the nest, upon which the affectionate husband attends, and watches over his partner in her maternal duties. Is this all instinct? Is it not rather a high order of self-educating reason.

Even more remarkable and far more recent are the changes which contact with man have taught the Rocky Mountain swallow. For a long while this swallow dwelt in distant soli-

tudes, afar from the dwellings of the white man. There on the sides of high and rocky cliffs he constructed a very curious and a very elaborate nest. It was in shape like the retort of the chemist, the bulb of which was affixed to the rock, and the entrance to it was through its long tube-like neck that hung down below. It was a peculiarly social swallow, and wherever found, existed in large colonies of often many thousands of pairs. It was met with by Major Long's party in 1820, and about the same time was found by the ill-starred Sir John Franklin in his first Arctic journey. Five years after they made their first appearance at Fort Chippewyan in 1825, and there we have the first recorded instance in which these birds built their nests under the eaves of dwelling-houses within the Arctic circle. Trading-posts had been in existence in those regions a century and a half, yet now for the first time this swallow placed itself under the protection of man within the widely extended lands north of the Great Lakes. What could have thus suddenly called into action that confidence in the human race with which the Framers of the universe has endowed this species and all the swallow tribe? Was it not education, experience, and reason?

Once taught the greater convenience and safety of the sheltering eaves of houses for its breeding, the example became contagious; and now all over our continent, from Pennsylvania to the Arctic seas, and from Newfoundland to Oregon, these swallows abound about the dwellings of man. We know of no authentic record of their breeding thus upon houses within the limits of New England, before the year 1837, though De Witt Clinton found one pair thus breeding at White Hall; on an outbuilding near a tavern, in 1817. The next year there were seven pairs, the third year twenty-eight, and the fourth near forty. In 1822, when Clinton published his paper, there were seventy pairs thus nesting.

The writer first met with these birds in 1839, in Jaffrey, N. H., where a large colony had settled only the year before, under the eaves of an old church, in the centre of the village. Three year before, these same birds are said to have made their first appearance at Burlington, Vt., in large numbers. In 1842 a large colony settled in Attleborough, Massachusetts, and a few pairs also appeared in various parts of this State. One pair built on the front of the Boston Athenæum, and continued so to do for several years. We have said that originally their nest, when built in exposed places, was like the retort of the chemist, the entrance from below through a long tubular opening. This was a necessity for protection against the weather, and also against their enemies, so long as they nested in exposed places. But since these birds have placed themselves under the protection of man, they have found that there is no longer any need of all this superfluous architecture, and the shape of their nests has been gradually simplified and improved. In 1851, on one of the islands in the Bay of Fundy, the writer met with a large colony whose nests, on the side of a barn, were placed between two projecting boards put up for them by the friendly proprietor. The very first year they occupied these convenient quarters, every one of these sensible swallows built nests open at the top, discarding the old patriarchal domes and narrow entrances of their forefathers. How much of instinct was there in this instantane-

ous change of habit? Not a particle, say we. It was pure, unadulterated reason, and nothing else.—*Atlantic Monthly.*

For "The Friend."

Some Remarks of a deceased Minister of our time on the condition of our Society, &c.

It is mournful to reflect upon the present state of our religious Society, in many places. While there is preserved a body of substantial Friends, many others, deeply immersed in the love of the world, the desire of ease and outward greatness, and wanting in religious depth, are degenerated from that purity of heart and well-founded zeal for the support of our principles and christian testimonies, which so conspicuously appeared amongst our primitive Friends. * * * Weakness and blindness have so overtaken many at this day, that they seem scarcely to know their own religious principles, and not being circumcised in heart and ears, are carried away with the sophistry of some, whose self-conceit and dependence on their own powers, have led them into the dissemination of unsound views. But through the baptizing of the Holy Spirit, our primitive Friends were united together in bearing a faithful protest against the devices of Satan and his agents, and were thus rendered instrumental in warning and preserving the flock from his desolating ravages.

Changes are gradually taking place amongst us. There are now very few left to whom some of us can look as fathers and mothers, counsellors and supporters, in the trials and exercises of the day. * * * When we have looked around to see who would be found prepared for the important station of elders, we can discover but few who have not fallen back, or are making but little progress; so that instead of being ready for watchmen and watchwomen, and instructors of ministers, they have need to be reminded of their slackness, and of the mournful feelings which their unfaithfulness brings over those who have been watching for their growth in the blessed Truth.

In some of our meetings for worship, of latter time, the world seems to absorb the minds of very many, so that we are in danger of being left by the Head of the church; and without his life-giving presence what will all our assemblings together avail us? A few years ago we had many exercised, experienced Friends, who were thoroughly acquainted with the nature of true spiritual worship, and the labor that is indispensable in our meetings, that the spirit and things of the world may be kept out, and the babbings up of the well of Divine life may be known in every heart. Figuratively speaking, they dug as with their staves in their hands, while the secret breathing of their souls was, "Spring up, oh well, sing ye unto it."

In conversation on the peculiar state of our Society, and in reference to the wishes of some for separation, I took the opportunity to say that I did not unite with Friends running out of a back door, to get away from trouble. Our place is to stand firm and face it openly, contending for the truth, and opposing wrong things as they appear. Separations deprive those who leave of the opportunity of opposing error in the members from whom they have separated; and none know how soon something may again arise among themselves to create contention and lead to another separation. If we keep our places and bear a faith-

ful testimony for the truth and *against* all departures from it, though at the time we do not see the effect, yet we may believe that the Lord will carry that testimony home to the hearts of some, so that it will arise from time to time with convincing power, and finally prevail. Jerusalem is a burdensome stone to those who would pervert and turn away judgment backward, and the Lord can save by few or by many.

Where unsanctified persons obtain the rule, and seek to carry out measures opposed to the principles or testimonies of the gospel, the rightly concerned and faithful members should labor in the ability which God gives, to *prevent* their adoption. Should these efforts be disregarded they will be clear, if they have done what they could; the Lord will plead his own cause, and we hope will, in his time, make way for the truth to *rise into dominion*. Seducers and evil workers will wax worse and worse; they will be removed by death as well as others; and through patient suffering, a right seed keeping their places, will be prepared to take the government, under the blessed Head, and to restore the good old way in which our primitive Friends walked, and to put down what is inconsistent therewith.

The trials of this day are hard to bear, but if they drive us more and more to the Master, and keep out a light spirit, and deepen us in the blessed Truth, so that our example will be effectual to draw others to the love of it, they will be *great blessings* to us, and fit us for greater service in the Lord's church and vineyard. We have depended much on one another instead of relying upon the Lord alone for guidance, wisdom and strength; and he has been taking from us fathers and mothers, and permitting the spirit of separation to get in, by which many Friends have been alienated from each other. The unity of the Spirit being greatly lost, the strength which it gives is much withdrawn. There is no way by which the strength of the church can be restored, but by the members *coming back to the first principle*, of waiting upon the Lord and seeking to receive from Him the spirit of prayer, that he would return to us, and show us our *real condition*; what he would have us to come out of, and the high and holy way he would have us to walk in. His mercies are the same from generation to generation; and when we are rightly humbled and brought back, he will condescend again to our low estate, and lift us up and put songs of praise into our mouths; and the children will be enabled to join in thanksgiving and praise to his great and ever adorable Name.

Trees and Rain.—In Italy the clearing of the Apennines is believed to have seriously affected the climate of the Po Valley, and now the African Sirocco, never known to the armies of ancient Rome, breathes its hot blighting breath over the right bank of that river in the territory of Parma. The similar removal of the pine forests near Ravenna, about twenty miles long, induced the same desolating wind, which continued until the wood had been allowed to grow again. There is no doubt that in France the removal of the old forests of the Vosges sensibly deteriorated the climate on the plains of Alsace; and it is a historic fact that the ancient destruction of the forests of the Cevennes, under the reign of Augustus, left the large and rich tracts near the mouth of the Rhone exposed to the

steady violence of the north-west wind, before which the area of olive culture has retreated many leagues, the orange is confined to a few sheltered points on the coast, and fruit trees can hardly be reared in places where they were formerly prolific. The curtailment of the rain fall is a well known consequence of the disappearance of forests; and in Egypt, where during the French occupation, near the end of the last century, not a drop of rain fell for sixteen months, and from time immemorial the country has been a rainless bed of sand, Mehemed Ali, by planting his millions of fig and orange trees, has caused the country to be blessed with an annual rainfall of several inches.

SOON.

I know not if He come at eve,
Or night, or morn, or noon;
I know the breeze of twilight grey,
That fans the cheek of dying day,
Doth ever whisper—*Soon!*

I know not why our souls should doubt
His promise to appear,
When every flower's opening eye
Looks up into the changing sky,
And seems to murmur—*Near!*

I know not round His blessed feet
What peerless glories throng;
I only know from rending tomb
The good shall burst, in beauty's bloom;
And faith assures—*Not long!*

I know not if His chariot wheels
Yet near or distant are;
I only know each thunder-roll
Doth make an echo in my soul,
That saith—*Not very far!*

I know not if we long must wait
The summer of His smile;
I only know that hope doth sweep
With thrilling touch my heartstrings deep,
And sings—*A little while!*

I know not on this glorious theme
Why lips so oft are dumb;
I only know the saddened earth
Will flush with beauty and with mirth,
At sound of, "*Lo, I come!*"

Selected.

SUBMISSION.

"In your patience possess ye your souls."

Be still, my soul! The Lord is on thy side,
Bear patiently the cross of grief and pain,
Leave to thy God, to order and provide,
In every change He faithful will remain,
Be still, my soul! thy best, thy heavenly Friend
Through thorny ways leads to a joyful end.

Be still, my soul! thy God doth undertake
To guide the future, as He has the past:
Thy hope, thy confidence, let nothing shake,
All now mysterious shall be bright at last.
Be still, my soul! the winds and waves still know
His voice, who ruled them while He dwelt below.

Be still, my soul! when dearest friends depart,
And all is darkened in the vale of tears,
Then shalt thou better know His love, His heart,
Who comes to soothe thy sorrow and thy fears.
Be still, my soul! thy Jesus can repay
From His own fulness all He takes away.

Be still, my soul! the hour is hastening on,
When we shall be for ever with the Lord;
When disappointment, grief, and fear are gone,
Sorrow forgot, Love's purest joys restored.
Be still, my soul! when change and tears are past,
All safe and blessed we shall meet at last."

Be still, my soul! begin the song of praise
On earth, believing, to the Lord on high;
Acknowledge Him in all thy works and ways,
So shall He view thee with a well pleased eye.
Be still, my soul! the Sun of life divine
Through passing clouds shall but more brightly shine.

Selected.

Prodigal Turned Miser.—A young man of vicious principles and habits, wasted in two or three years a large patrimony in profligacy. When his last means were exhausted, his worthless associates, who called themselves his friends, treated him with neglect. Reduced to absolute want he went out of the house with an intention to put an end to his life; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down and remained fixed in thought for some hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had framed his resolution, which was, that all these estates should be his again; he had formed his plan, too, which he instantly began to execute. He walked hastily forward, determined to seize the first opportunity to get money, though it were ever so small a sum, and resolved not to spend, if he could help it, a farthing of what he might obtain. The first thing that drew his attention was a heap of coals, shot out of carts on the pavement before a house. He offered himself to put them in the place they were to be laid, and was employed. He received a small sum for his labor; and then in pursuance of the saving part of his plan requested a gratuity of a little food, which was given him. He then looked out for the next thing that might offer, and went with indefatigable industry, through a succession of servile employments in different places, of longer and shorter duration, still scrupulously avoiding, as far as possible, the expense of a penny. He promptly seized every opportunity which could advance his design, without regarding the meanness of occupation or appearance. By this method he gained, after a considerable time, money enough to purchase, in order to sell again, a few cattle, of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into second advantages; retained without a single deviation his extreme parsimony; and thus advanced by degrees into larger transactions and incipient wealth. The final result was that he more than recovered his lost possessions, and died an inveterate miser, worth sixty thousand pounds. Happy would it have been for this individual, if he had discovered the same anxiety to recover the heavenly inheritance he had lost, and had pursued it with similar decision and perseverance.

Alas how many there are who would like to obtain the pearl of great price and be possessors of the true riches, who yet need the earnestness and singleness of purpose which are requisite in order to secure them!

Selected.

The dead are often *powerful preachers* to the living, warning them to flee from the wrath to come, by preparing for their latter end. For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body according to that he hath done, whether it be good or bad. "Every man's work shall be made manifest, for the day shall declare it." Blessed and happy are they, that are building on the ancient and *sure foundation*, which the righteous in *all ages*, have built upon; even Christ Jesus, that tried corner-stone, "unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both

and Greeks, Christ the power of God and the wisdom of God." This is a stone of stumbling and a rock of offence, to all unbelievers now, as in the day when this declaration was made; but to those who believe, it is the chief corner-stone elect, precious, and the means appointed for the salvation of mankind, who are willing to submit to the power of the Holy Spirit of the Lord Jesus in their hearts.—*Daniel Wheeler.*

For "The Friend."

To the Editors.—Inclosed please find an article on "The Virtue of Vaccination" cut from the "Public Record" of yesterday, which I think may be interesting and perhaps useful to the readers of "The Friend." Thine month 24th. R. J. A.

"THE VIRTUE OF VACCINATION."

A physician in London, Dr. F. Page Atkinson, who has had an opportunity to study small pox upon a large scale, has recently published in an Edinburgh medical journal the result of his observations, in an article entitled "A few Words on Vaccination and Vaccination." He here presents, in concise form, several conclusions which may be of service, not only to the members of his profession, as showing how false many of the prevailing ideas on the subject are, but also overthrowing the opinion of many persons who still either deny the efficacy of vaccination, or fear that it may contaminate them with some constitutional disease.

In a time like the present, when variola in its forms is raging with a violence which is unprecedented since the importance of the discovery of Jenner was fully recognized by the medical fraternity,* it is absolutely necessary that not only the believers but the doubters should, for the safety of the others, avail themselves of the protective power of vaccination, in order to confine the epidemic within the narrowest possible limits and to reduce its mortality to the lowest degree. The benefit that has heretofore resulted from vaccination may, in some measure, account for the extent and virulence of the present epidemic, as it is quite possible that the immunity from small pox which the operation has occasioned may have produced a false feeling of security which led to the neglect of the proper precautions.

Dr. Atkinson publishes three propositions which appear to be fully acknowledged by the medical men of the present day, viz: First. That vaccination, though it greatly lessens the susceptibility of taking small pox, does not render the reception of it in after years altogether impossible. Second. That vaccination in most cases greatly modifies the character of the small pox eruption, and lessens the severity of the attack. Third. That vaccination gives absolute (?) immunity from small pox.†

Our author cites in proof of these propositions the experience of Dr. Marson, who took notes of several thousand cases of this disease at the small pox hospital in London. Of five thousand cases of small pox, this observer found that thirty-five per cent. of those who had never been vaccinated succumbed to the disease. Among those who had been vacci-

nated, but exhibited no cicatrix—showing that the operation had been imperfectly performed—the deaths were 25.57 per cent. In marked contrast with this, we find from these statistics that only 2.52 per cent. of those patients who presented one well-defined cicatrix were fatal, while of those who were but faintly marked by the vaccination 8.62 per cent. died.

These facts ought to convince the most sceptical of the invaluable service rendered to the community by Jenner's discovery. They prove that, while small pox in its unmodified form destroys more than one-third of all the persons attacked, vaccination, even when most carelessly and inefficiently performed, reduces the death rate to one-fourth: when better done, though still imperfectly, to one-twelfth, and, finally, when thoroughly performed, to one-fortieth. The actual number of deaths occurring from small pox after proper vaccination is, of course, very much less than one-fortieth of the persons who might have been affected with true small pox had they not submitted to this protective measure, as the immunity afforded by vaccination extends not only to modification of the severity of the attack, but even more decidedly to preservation from any attack at all.

In further proof of the great value of vaccination, the statistics of Dr. Marson may be cited as showing that, of those who had had small pox, about one-fifth died when attacked a second time, whereas, as already stated, only one-eighth as many died from this disease occurring after efficient vaccination. The London "Lancet," in an article upon this subject, says that "not a single vaccinated case has been admitted into the small pox hospital at Homerton, and no death of a vaccinated person has occurred under seventeen," and the inference is logically drawn that this shows the protective power of even imperfect vaccination up to the age of puberty, and also the necessity for revaccination at this time.††

The remarkable security afforded by vaccination is further exhibited by the record of infant mortality in Scotland, where the deaths from small pox have been diminished to one-half, and in some places to one-third their former number since the introduction of compulsory vaccination.

Many persons refuse to allow their children to submit to this operation from the fear that some impure disease may be conveyed through the virus, and, in order to remove this uncalled for prejudice, Mr. Simon, of the London board of health, directed inquiries to a large number of physicians. He received replies from 539, who, with scarcely an exception, denied the existence of any such danger. While it was admitted that by gross careless-

†† Physicians are not unanimous in their opinion relative to this point. The French doctors generally think it unnecessary, the German strongly insist on it. As revaccination is seldom accompanied by serious symptoms, and may tend to remove anxiety, it can, at least, do no harm to resort to it.

One great cause why vaccination is thought not to afford the protection from Small Pox once attributed to it, is, that in many cases the system has not been properly brought under its influence. It is necessary that the virus should be pure, and that it should be so absorbed as to produce its specific effect on the constitution. The person vaccinated should be kept under the eye of a competent physician until he is satisfied that the system has fully submitted to the virus. This is often neglected.—EDS. OF FRIEND.

ness in collecting vaccine virus an impure disease might be inoculated, the supposition that any such disorder could be transmitted by the use of vaccine virus alone was totally contradicted.

It seems now to be a well attested fact that if lymph which is not contaminated with the blood of the person from whom it is removed is used there can be no possible danger of transferring any other disease whatever. In other words, it is confidently asserted that the vaccine lymph itself cannot at the same time contain two poisons, one of which will produce a disease dissimilar to vaccinia. Not even small pox itself can be conveyed by lymph taken from the true Jenner's vesicle. This has been tested repeatedly by taking the lymph from a person who has been vaccinated too late to prevent the occurrence of small pox, and in these cases nothing more than the symptoms which ordinarily follow vaccination were observed in the persons who were vaccinated, although the patients, at the time the lymph was collected, were suffering from severe and unmodified small pox.

The "Lancet" further says: "As regards the idea of scrofula being conveyed by vaccination, there can be no doubt that it is a mistake. Its development is, on the contrary, greatly prevented, inasmuch as small pox, by weakening the system, was often the occasion of scrofulous and tuberculous diseases. Again, when skin eruptions are occasioned by vaccination the fault is not necessarily with the matter, but with the constitution of the child vaccinated." The same remark might have been as truthfully made in respect to scrofula occurring after vaccination, which may, undoubtedly, take place after such a mild affection as vaccinia in unhealthy children, just as it may follow measles and scarlet fever.

While it is thus contended by the best authorities that no disease but the one intended can possibly be transferred by vaccination, even if the lymph is taken from an unhealthy person, there is no physician who has the credit of his profession and the welfare of his patients at heart who would knowingly select such unhealthy material. It follows, then, that vaccination may be unreservedly recommended as being not only free from danger in itself, but as providing us with an almost certain preventive from a dreadful scourge.

If the operation had been properly performed upon every person in this city, it may be safely asserted that instead of the death rate of sixteen per cent. which we now have, according to the statement of the registrar, it would not have been one-fifth as great, even if the same number of persons had been attacked, which certainly would not have been the case under such circumstances, since varioloid is nothing like so contagious as genuine small pox."

For "The Friend."

As it is always a matter of interest and encouragement to find the peculiar views which Friends have ever held, advocated by other religious professors, I send the following extract from a communication in a late number of *The Episcopalian*, respecting the right understanding of the Holy Scriptures.

It would be well if some among our own members fully appreciated the force and scope of these truths.

* This is by far too strong a statement.—EDS. OF FRIEND.

† A mistake. Medical men do not generally hold that revaccination prevents any liability to varioloid.—EDS. OF FRIEND.

"It was not the wise and prudent, men of fame in the schools of men, who wrote the Scriptures; no, no, but men called of God and inspired by the Holy Ghost; these were the men that wrote the Scriptures. And it is by, and only by, the inspiration of the same Holy Ghost, that men have, do, or can spiritually understand the Scriptures. 'I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight.'" The more men shall labor to compass a spiritual knowledge of the Scriptures of God by the help of what is called the liberal sciences, so much the more fearfully will they err, and carry souls with them down to perdition, because that which is hidden by the Lord, the world, by the wisdom of its schools, can never search out and find.

"All that which the Holy Ghost works in the souls of sinners saved by grace, these saved ones can see it noted in the Scriptures, so that what they feel written within them they can see it is written without them, and the Holy Ghost teaches them to compare what is written within with that which is written without, and that which is without with that which is within, and this is called, 'comparing spiritual things with spiritual.'

"This work of the Holy Ghost in the soul is the only key that will unlock the precious treasures contained in the Scriptures of truth."

Snakes at their Meals.

A writer in the English *Naturalist's Notebook*, who has recently noticed the feeding of the serpents in the Zoological Gardens in London, says they are fed once a week, though some of them, and in particular the pythons, do not take their food so often, but will eat enough at one meal to last for weeks, and even for months.

Disregarding the scientific divisions of the order which comprises these animals, we may divide them into three classes; firstly, those which seize their prey with their teeth, and crush it in their folds; secondly, those which seize and swallow it alive, after the manner of lizards; and thirdly, those which bite, or rather strike it with poisonous fangs. Of the first, the finest examples are the pythons and boas, besides which there are the yellow snakes of the West Indies and others. Those of the second are fewer in number; they include the rat-snake of Bengal, viperine snake, English snake, &c. The present specimens of the third class include rattle snakes, and Indian and Egyptian cobras, water vipers, &c.

The constricting serpents, as we may term them, are kept in large cases, the entrance to which is either by a glass door in the front, which opens by a sliding up, or by a similar contrivance at the back, in the wooden partition. The colubrine snakes are in some of these cases generally, and indeed are so harmless, that little precaution is needed. The venomous serpents have no opening but a small one on the lid of the case, about two or three inches square. Through this their food is introduced; and all necessary operations for the cleanliness and order of the interior are performed with a rod of stout wire, to the evident disgust of the occupants, who, if new comers, strike at it vigorously with their fangs. The first to be fed were the yellow snakes, and other species in the same case.

The keeper, having unceremoniously removed the blanket, beneath which most of the occupants of the compartment were huddled together, as usual, quickly introduced under the glass door about a dozen sparrows and one or two Guinea-pigs. The former immediately retired to the darkest corners, seeming, however, to be quite unconcerned as to the presence of the snakes, as in some cases they stood on the bodies of the latter, which for the most part remained motionless. The Guinea-pigs were more restless, moving slowly about, as if in search of food. They seemed to be preferred by the snakes to the sparrows; and presently one of the reptiles, waiting his opportunity, seized a Guinea-pig by the neck, and, jerking it nearer, threw two or three folds round it, killing it in a few seconds.

The other snakes rapidly dispatched the sparrows in the same way when seized; but they were apparently in no hurry, as there was a number of the birds in one corner for more than an hour, which had not been touched during that time. It may be well to remark that there is nothing revolting in the spectacle of a serpent taking its food. Its victim suffers neither the mental or bodily torture ordinarily supposed. When seized, it is killed without delay, especially if it struggles to escape; and before its seizure it is never conscious of danger. Not only is this well known to those in charge of the creatures, but we can verify it from actual and careful observation. A rabbit will approach a snake out of mere curiosity, and after sniffing at its head, and even being touched by its tongue, will start to another part of the enclosure, and resume its composure, returning again in the course of its explorations to the same snake without the least uneasiness, except what arises from a want of cabbage-leaves and the indigestibility of the gravel flooring. Guinea-pigs show even less concern, and are not so easily startled by any moving object.

The snakes which had seized the sparrows, &c., waited till their prey was quite dead before they uncoiled, and began slowly to prepare for swallowing it. The pythons, which occupy an adjoining case, and are the largest serpents in the collection, were next supplied with two or three ducks. The largest python instantly seized one, and threw one fold around it. He then remained perfectly motionless, appearing to be satisfied with having secured the bird, and did not at once kill it. The duck did not seem at first much concerned at such unusual treatment, but soon became restless, on which the python tightened the fold, and in about a minute had quite destroyed it. Having waited for some minutes, as if to make sure that life was extinct, he slowly unwound his coil from the body, and touched it with his muzzle, moving it about till he had found the head. The idea of lubrication with saliva, now quite exploded, evidently arose from this habit of feeling over the body with the mouth. Having taken the head into his mouth, he began to swallow the carcass,—his jaws stretching to an immense extent to allow of its passage. When he found any difficulty, he used the part of his body which lay nearest to it to push it gently, and, considering the apparent difficulty, was not long in completing his meal. The supply of food is never stinted, and we believe that it is not uncommon for a python to devour six or eight ducks and rabbits on one day. Of

course a full meal takes a long period to digest, as is the case with all reptiles.

The colubrine snakes might with propriety be termed legless lizards, as, with the exception of the want of limbs, they are in most respects similar in structure to the saurians. A fine, lively specimen of the Bengal rat-snake was fed with half a dozen frogs, which it pursued with great speed round the enclosure, and, driving them one by one into a corner, seized and swallowed them in spite of their struggles.

The keeper having put two young guinea-pigs into the case containing the rattlesnakes, one of the snakes instantly struck at the nearest to him. The action of a venomous serpent in wounding an animal cannot strictly be called a bite, as, though the fangs undoubtedly represent teeth, the jaws are not closed upon the object struck, which is simply punctured,—the snake in most cases retiring immediately. The guinea-pig almost immediately showed signs of giddiness, but its body did not appear to swell; it seemed to be thrown into violent convulsions, and in about a minute fell helplessly on its side, with no other sign of life than occasional spasmodic motion of the jaws. A larger animal would not have been so soon killed; but as the snakes, being confined, have not often occasion to use their venom, it is probably more powerful than when they are in a wild state. There are a large number of puff-adders in one case; and a guinea-pig being introduced began sniffing about as usual; but though it was touching one of the reptiles, it did not seem disposed to strike, when suddenly another puff-adder darted at full length from the opposite corner, and, striking the creature, remained with its fangs apparently buried in its flesh, contrary, we believe, to the usual habit of the reptile. His intention was, perhaps, to prevent any of the others from devouring it.

There are specimens of the two species of cobras,—the Indian and Egyptian,—perhaps the most interesting of all serpents. But, on account of their excitable nature, it has been found necessary to hide them partially from view by filling the lower half of the case-front with ground-glass, so that it is not easy to observe them. The appearance of the cobra when about to give the fatal stroke, is graceful, and yet terrible to see. The inflated hood, the waving motion of the head, and the peculiar expression of the eye, combine to impress the observer of its consciousness of the deadly power which it possesses, and with which it threatens any living creature that dares to approach it.

THE FRIEND.

TWELFTH MONTH 2, 1871.

The holding of General Meetings has, the editor of the "Christian Worker" expresses it, become "the order of the day." Every Yearly Meeting has the power to decide where and where—within its own limits—meetings for Divine worship may be held, and, on right authority, to appoint committees to make arrangements for and have the oversight of such meetings. It is however a serious and responsible movement.

How far primitive Christianity, as prof

Friends, will be promoted by the "General Meetings" now so much in vogue, time divulge. The time and place for holding are advertised long beforehand, arrangements are made with railroad companies to carry the fares charged those who will attend, and urgent invitations are extended to ministers and other speakers, from all quarters to be present at them, and partake in what has been termed "the religious festival." If the kingdom of the Redeemer is in any way spread by them, we can rejoice at it; but in the accounts of them published, and from information derived from other sources, we do not but fear there is very much the same old of excitement attending, as, a few years ago, spread over the north of Ireland, agitating the people and dying out, without leaving permanent good fruit. Be that as it may, there are certainly things said and done at many of these meetings, which show how far is the departure from the order of our Religious Society, and how nearly both in doctrine and practice, the participants copy after each other than Friends.

Judging from what is made public, the chief object appears to be to instigate as far as possible of those whose feelings are operated on by what they hear and see, to make "public confession" of their belief in us, under the assurance they will thus be "saved," and then to stimulate them to set to work to "save" others in the same way. It cannot surprise us that persons of other religious denominations, witnessing the change effected among those who have left the original faith of Friends, should conclude they are amalgamating with other professors. Thus in the account of Indiana Yearly Meeting, published in "The Indiana Radical" we find the following:

"Wm. Wetherald, [of Canada,] took a prominent part in conducting our evening meeting of younger members, much after the manner of Methodist experience meetings, and was very respectable at the meetings for prayer. There were two outside meetings beside that in the house, and the extensive grounds looked like a sea of persons, horses and vehicles. In most of the outside preaching we noticed a wonderful similarity to that of Methodists. The speakers would frequently repeat passages from hymns, just as Methodist ministers do. Both in sentiment and manner the preaching was rather in the revival style. The doctrines, too, were more Methodist than Quaker, if we understand the difference. In this respect this "new departure"—denominational speaking—must be entirely commendable; we mean, in that which leads to going out of the Society, in the way of religious influence and teaching, preaching among other societies and those of no religious Society."

In order that our readers may have opportunity to judge of the correctness or otherwise of the views expressed relative to the departures from some of the doctrines and the order of Friends, we give a few extracts from an account of the General Meeting, held in the 10th mo. last, at Poughkeepsie, N. Y., published in the "Christian Worker" of 11th mo. 15th, 1871, a periodical conducted by two members, at New Vienna, Ohio. As our space is limited, and it is not necessary for a correct understanding of what is given, we will not specify the day or hour of the meeting. The italicising is chiefly our own.

"It lasted five days, and was largely attended. Many were strengthened and refreshed, and some, we hope, converted. Friends' meeting-house, seating 300 or 400, proved too small, and the Presbyterian church, which seats 700, was generously offered, and thankfully accepted.

"S. F. Smiley related the details of Paul's conversion, and deduced three practical lessons. 1. To be converted, we must have Jesus revealed to us. 2. Instant surrender is necessary. 3. As soon as we are saved ourselves we shall work to save others.

"W. Wetherald illustrated the love of God. A disobedient son had wasted his father's possessions, ran away from home, gloried in wickedness, and broken his mother's heart. He heard of her illness—returned—sought her chamber—she lay there dead. As he sank down in remorse by the bier, he heard a groan on the other side, and looking up, beheld his injured father, who stretched out his hand to him across the dead and said, 'My son, for her sake who is lying here, I will forget the past and be reconciled.' Thus does our heavenly Father hold out His hand to us across the dead Christ whom our sins have slain, and, for His sake, forgives us freely.

"William Wetherald quoted the example of Epaphras. *It is a mistake to wait for extraordinary influences before we dare to pray.* We are commanded always to pray, and are invited to come fully to our Father. We should always be in the spirit of prayer, and often engage in vocal supplication. *Repressing the latter, chokes out the former.* The use of the voice and of language gives point and force to petition. Desire alone is not prayer; desire must take wings and fly up to God. The poor heathen who prays mechanically intends to express dependence or gratitude, and thus condemns enlightened men who never pray at all. How sad there are children who never hear the voice of prayer except when absent from home!

"First-day.—Meetings were held in Friends' meeting-house and Presbyterian church today, simultaneously, and were densely crowded.

"At the church, whose usual congregation was present in addition to a multitude of Friends, Methodists and others, the pastor called attention to the privilege and duty of Christian union. Regiments in the same army, in the darkness of cloud and storm, had sometimes fired upon each other, but when light broke in they knew each other for friends. In the darkness of past days the different denominations had been hostile, but now they perceived that they were defending and serving the same—one work to do, one end in view, 'one Lord, one faith, one baptism.'

"In the afternoon C. Talbot held a temperance meeting, other Friends a children's meeting, a mission school was visited, and a meeting held with the young ladies of Vassar College.

"W. Wetherald preached on the leading evidence of the truth of the Christian religion, prophecy, miracles and internal evidence, closing with a forcible plea for the Bible, as *our only revelation of the Saviour.*

"At the meeting-house an excellent meeting was held at the same hour, attended by a large number of ministers. At the close, all were invited to rise who wished to renew their covenant or to dedicate themselves henceforth

wholly to God; all in the gallery and many others stood while J. H. Douglass offered appropriate prayer. This was very solemn.

"Some attempt was made to introduce and expound the peculiar doctrines of Friends, but others felt it a more suitable time to preach the simple gospel of Jesus crucified. As this sentiment prevailed a new life and power developed in the meeting. An intense solemnity was felt. Sins were confessed, prayers requested, hopes acknowledged. The husband and the wife, the venerable and the young followed each other in brief prayer and testimonies. It was difficult to close the meeting.

"Zacchus Powell offered prayer. J. H. Douglass enforced the language 'Repent and be converted.' C. E. Talbot appealed to the impenitent. The church was crowded, and the deepest seriousness pervaded the whole congregation. Those who were seeking salvation were invited to rise. Several did so, and manifested great earnestness and anxiety. Others who had not courage to rise were weeping and alarmed. Very fervent prayers were offered for the convicted and repenting.

"The meeting was similar in character to that of yesterday morning. Many established Christians spoke in brief exhortation, and many trembling ones who had never publicly spoken before. Children rose with the simple confession, 'I love Jesus.' Brethren and sisters of other churches joined their testimonies to ours, and were not always to be distinguished from us, because the same in heart and hope. Sarah Smiley spoke of the offices of Christ. We have two who plead for us in Heaven. The word in one place rendered 'Comforter,' is translated 'Advocate' in another. The Spirit intercedes—Jesus intercedes. We ask Christians to pray for us—let us ask Christ to pray for us.

E. L. Comstock read Isaiah 60. After several prayers, S. F. Smiley preached on the parable of the prodigal son. J. H. Douglass made one last, earnest appeal to the impenitent. R. L. Murray said he would not invite those who were out of the visible church, to come to us, but that the Lord had need of them, and that they should seek to know His will, and make a Christian profession. J. H. Douglass bade farewell, and asked all those who loved the Lord Jesus Christ in sincerity, and would follow Him through life, to acknowledge it by rising. More than three-fourths of the great congregation stood upon their feet—united in one faith, soon to part until the last tribunal, and then to rejoice in eternal reunion. Still standing, they were commended to God in solemn prayer, which closed in benediction."

In the same number of this paper is a letter signed J. Hill, dated Logansport, Indiana, 10th mo. 9th, 1871, giving some account of a "General Meeting," held, we suppose, there. Among other things, J. H. says:

"For these many days I have desired the privilege of attending a "General Meeting" of Friends. And amidst many other privileges, this also has been granted.

"Two evening meetings were held, which were of considerable interest. They were not, however, under the care of the committee; a good deal of talking was done, and a high standard of Christian perfection or holiness was professed to have been reached of some. We did not have so good a set of singers as Fifth Street folks are favored with, to warble forth their beautiful hymns from time to time,

filling the house with melody, and mouths with praise, and giving life to a Quaker meeting.

"How much loss have we suffered from this lack, I cannot determine. The meeting came and is gone. We have met, and meet perhaps never again. The sun of that moment is set, 'and I trust has not risen in vain,' 'for we were made to rejoice that we had been there.'"

There is another letter given in this number, showing, though in a different way, the change going on among many in the Society, from Quakerism to Methodism. It is as follows:

"A METHODIST MEETING."

"It was my privilege, not long since, to attend a Methodist meeting, held at Friends meeting-house, Starksboro, by appointment. The congregation was made up of Baptists, Methodists, and Friends, the latter much the majority, and the poor minister evidently labored under embarrassment from the fear that his mode of worship would not be acceptable to the greater part of his hearers, but remembering, doubtless, his allegiance to his risen Lord, and that praise is comely to the upright in heart, this devout servant arose, and in much earnestness sung a portion of the hymn commencing with these lines:

'Had I a thousand tongues to sing
My great Redeemer's praise,' etc.

"Not alone, however, did the melody of his heart rebound from Quaker walls, but mingled therewith was the sweet voice of a Quaker mother, clad in the habiliments of simplicity—bearing the badge of discipleship in her countenance, and upon her head.

"After a few moments of silence, the prayer and exhortation, accompanied with the spirit and power of Jesus, was sensibly felt, and the season acknowledged to be one of Divine approval; thus the God of Methodists, Baptists and Quakers, was realized to be in our midst, a respecter of souls but not of persons, and we thought how applicable were the words addressed to Peter: 'What God has cleansed call not thou common or unclean.'

"When our Methodist brother had concluded his earnest exhortation, and invited all to be faithful to the convictions of duty, in reference to confessing Christ before men, a young man rose and gave in his testimony to the love of Jesus shed abroad in his heart, expressing his serious determination to follow in the footsteps of his Master, thus beautifully exemplifying the Scripture declaration, 'that it is good for a man to bear the yoke in his youth.' When near the close of his remarks, a Friend near the gallery shouted a hearty Amen, after which a prominent minister of the Society of Friends fully endorsed the Methodist Gospel, and bade him Godspeed on his mission of love. The meeting closed in much solemnity, and the canopy of Divine love was spread over all, irrespective of name or sect.

"I looked, and it seemed the partition walls were falling—Sectarianism crumbling—primitive Christianity reviving, and the Quakerism of thirty years ago in the distance for a background. Verily, a mighty change is taking place amongst us, which will result, I trust, in a warm, earnest, living Christianity that will wage a successful and aggressive warfare amid all nations, kindred, tongue and people,

to the glory and honor of Him whom we profess to love.

"I would that Friends, as a body, would throw off the shackles of formalism, and let their light shine brighter and brighter upon all people.

H. L. P."

Truly, we think if these changes continue to go on in the same pace for a year or two longer, there are some of the honest-hearted among our members, who have been, and still are censuring those who are faithfully maintaining the testimony of Truth against all these innovations and their abettors, that will yet rejoice that their faithfulness has been a means of preserving a remnant from being swept away by the current.

SUMMARY OF EVENTS.

FOREIGN.—In England the weather has been unusually cold for the season, so that thick ice has formed on the ponds near London, and skating was common. The sudden and severe coldness has caused great distress among the poor, and the police returns show that within the city limits seventeen deaths had resulted immediately from that cause. Measures are being taken to provide fuel and clothing for the suffering.

The Prince of Wales is sick with typhoid fever. On the 26th his illness appeared to be of a serious character.

A colliery explosion occurred on the 24th ult., near Brownish, while men were at work. Eight miners are known to have been killed. A similar accident is reported in a coal mine near Haversford, by which twenty men were injured, but, as far as has been ascertained, no one was killed outright.

A mass meeting has been held in Bristol, at which the speakers were unrestrained in denunciation of the monarchy of Great Britain. The Queen has removed her residence from Balmoral to Windsor Castle. John Gibbie, secretary of the total abstinence society at Briscaul, has publicly accused the Queen of intoxication. He has been arrested and the magistrates at Torquay have refused the application for bail in his case.

Reports of disasters to shipping by the recent storm, continue to come in from all quarters. The Egeria was driven ashore on the Irish coast, off Framere, and became a total wreck. Five of her crew were drowned and ten were saved.

London, 11th mo. 25th.—Consols, 93½ a 93½. U. S. bonds of 1862, 91½; ditto of 1867, 94½; ten-forties, 90.

Liverpool.—Uplands cotton, 9½ a 9½d.; Orleans, 10d. Sales of the day 20,000 bales.

A Paris dispatch says that the government has resolved to support a motion for making the seat of government at Paris at the next session of the Assembly.

The French Minister of Finance, in the budget to be submitted at the coming session of the Assembly, will call for a fresh loan of 400,000,000 francs.

The trial of Communists who were engaged in the destruction of the residence of Thiers has terminated. All were convicted, and sentenced to imprisonment for terms ranging from two to twenty years.

The Commission of Pardons has rejected the appeals of Ferre, Rossel, and other leading Communists.

In the German Parliament a bill has been introduced and advocated by the Bavarian Minister, providing for the criminal prosecution of clergymen who shall abuse the privileges of their office. This bill is understood to be the first of a series of bulwarks against the encroachments of the church upon the liberties of the people.

The commission upon the budget estimate the annual expenditure for the regular troops, based upon a force of 401,569 men, exclusive of officers, at \$90,353,000, and recommend an appropriation of \$225 per head for that number of enlisted men for the ensuing three years.

The Emperor of Germany has consented to act as arbitrator between the United States and Great Britain upon the question of the disputed line between the U. States and Vancouver's Island, in the Straits of San Juan de Fuca.

In Belgium the appointment of an unpopular man to the governorship of the province of Limburg, has been highly resented by the people, and serious riots in Brussels followed. In order to allay the excitement and relieve the government from its embarrassment, the obnoxious governor resigned.

Victor Emmanuel made his entry into Rome on the 21st ult. The people filled the streets in immense numbers and greeted the king with enthusiasm during the progress to the Quirinal, where he has taken up his residence.

It is now stated that after the municipal election such changes will be made in the Spanish Cabinet as to admit of the entrance of Sagasta and Admiral Topet who are understood to have signified their willingness to take portfolios on certain conditions. The session of the Cortes was prorogued until 2d mo. 1872, until which time it is probable the present ministry will continue in office. In the mean time the decision of important questions now pending is postponed.

An Alexandria dispatch of the 24th says, a steamer crowded with pilgrims from Algiers, en route to Mecca via the Suez Canal, was run into yesterday and sun Seventy-five of her passengers were drowned.

UNITED STATES.—Miscellaneous.—The interments Philadelphia last week numbered 394. There were 15 deaths from small pox, 15 disease of the heart, and of consumption. Males 190, females 204. The surety of the City Treasurer have paid \$100,000 to the City Solicitor, and the property of the defaulting Treasurer has been sequestered. He has also been arrested and bound over for trial.

Salt Lake dispatches mention the prevalence of winter weather and severe snow storms in that region. The snow in some parts is from five to six feet on a level and badly drifted. A number of persons have perished in the snow. Some of the Mormons have resolved to give up polygamy in obedience to the law, and have sent away their plural wives, but these are denounced as no longer members of the Mormon church.

The recent storm in western Kansas is said to have been unusually severe. Large numbers of Texan cattle were frozen to death, and some persons also perished.

The Markets, &c.—The following were the quotations on the 25th ult. New York.—American gold, 110 U. S. sizes, 1881, 117½; ditto, 1868, 114½; ditto, 10-4 5 per cents, 109½. Superfine flour, \$5.80 a \$6.20; finer brands, \$6.25 a \$10.75. No. 2 Chicago spring wheat, \$1.52; red western, \$1.60 a \$1.62; amber, \$1.66; white Michigan, \$1.70; white Genesee, \$1.63 a \$1.67. Western barley, 90 cts.; Canada, \$1.22. Oats, 53 a 56 cts. State rye, 95 cts. Yellow corn, 79 cts.; white, 82 cts. Middling cotton, 19½ a 20½ cts. Philadelphia.—Cotton 19½ a 20½ cts. for uplands and New Orleans. Superfine flour, \$5.25 a \$5.75; finer brands, \$6 a \$9. Rye wheat, \$1.60 a \$1.63; amber, \$1.65; white, \$1.68. Rye 95 a 97 cts. Western mixed corn, 78 cts. Oats, 53 a 54 cts. Lard, 9½ cts. Clover-seed, 11½ a 12 cts. Timothy \$3 a \$3.25. Baltimore.—Pennsylvania red wheat, \$1.45 a \$1.67. Western mixed corn, 73 cts.; southern yellow, 71 a 72 cts. Oats, 51 a 53 cts. Cincinnati.—Family flour, \$6.60 a \$7. Wheat, \$1.42 a \$1.45. Corn 44 a 45 cts. Chicago.—No. 1 spring wheat, \$1.23½; No. 2, \$1.18. No. 2 corn, 41 cts. No. 2 oats, 30½ cts. Lard 8½ cts. St. Louis.—No. 2 winter red wheat, \$1.51; No. 3 do., \$1.41. Corn, 45 cts. Oats, 38 cts. Spring barley, 60 cts. Lard, 8½ cts. Cleveland.—No. 1 winter red wheat, \$1.43; No. 2 do., \$1.35. New corn, 55 cts. Oats 40 cts. Detroit.—No. 1 white wheat, \$1.46 a \$1.48. Oats, 47 cts. Corn, 62 cts.

FRIENDS' RELIEF COMMITTEE OF PHILADELPHIA.

For help of Sufferers by Northwestern Fires.

Information received from various reliable sources principally from members of our own religious Society renders it very evident there will be, during the approaching inclement season, a great amount of suffering arising from the dreadful fires which have devastated a very large portion of our north-western country including many small villages and settlements, as well as the city of Chicago. Friends in the West who are nearer to this scene of suffering, and those in all parts of the land, will no doubt endeavor to render such aid as may be in their power. A committee of Friends has also been organized in Philadelphia, who will receive and forward contributions, taking due care that they will be properly applied.

The following Friends are members of this committee, and donations may be forwarded to any one of them, or directly to SAMUEL R. SHIPLEY, Treasurer at the office of the Provident Life and Trust Co., Philadelphia.

MARMADUKE C. COPE, 1312 Filbert St.

CHARLES EVANS, M. D., 702 Race St.

WILLIAM KINSEY, 469 Marshall St.

HENRY HAINES, 417 Walnut St.

ELLISTON P. MORRIS, 4782 Main St., Germantown.

DIED, on the 25th of Ninth month, 1871, POSTRETT R. RRR, in the 74th year of her age, a member of the Monthly Meeting for the Western District, Philadelphia.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.